

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 86.

## The Principles of Nature.

LETTER FROM HON. N. P. TALLMADGE.

MESSES. PARTRIDGE AND BRITTAN:

I trust I shall need no apology for asking you to insert in your columns the following letter from Gov. Tallmadge. When men avail themselves of high position to assail wantonly the motives and conduct of others who are guilty of offense toward them or toward any, it surely may be permitted some one to stand up in defense of those who can not otherwise avail themselves of equal weapons. And it is surely high time for some one to assert, against unprovoked assaults, the right to freedom of opinion in the thousands to whom, in this country, it has lately been so much denied.

Yours, etc.,

J. W. EDMONDS.

FOND DU LAC, WISCONSIN, Nov. 25, 1853.

MY DEAR SIR:

I have read with great interest your book on "SPIRITUALISM." It is the book of the nineteenth century, and will leave its impress on the age. Your Introduction is a master-piece of fact and argument, and could only have been produced by the inspiration of the subject. Its statement of facts, and of the argument based upon them, is enforced by an eloquence only second to the communications it is intended to introduce. Dr. Dexter's Introduction, too, is worthy of the source and the subject. Its clearness and directness in explaining the manner of these communications carry conviction to every unprejudiced mind.

You have together, without reference to other portions of the book, said enough to convince the most skeptical persons of the reality of "Spiritual Manifestations," provided they will peruse your pages with a sincere desire to learn the truth, and will draw their conclusions with fairness and candor. If, however, any doubt should remain on the minds of such persons, it will be entirely dispelled by the communications which follow. I have read all the specimens of ancient and modern eloquence; I have listened to some of the greatest orators of the age in which we live; and I say without hesitation, that I have never read nor heard any thing to equal the communications from Bacon and Swedenborg. For beauty of style and sublimity of thought their equal never proceeded from mortal man. We can with propriety speak of the language of these communications, while they can with equal propriety speak of the sentiments contained in them. Well and truly did Bacon say, "Look at the ideas we inculcate, regard the thoughts we express; and if in the whole history of written human thought there is any thing that can approach it, either in the magnitude of the ideas or the profundity of the thoughts, then I am heartily willing it should be said to be a farce."

From whence, then, do these profound thoughts, these sublime sentiments, proceed? With all deference to the intelligence of those in whose presence these communications were received, I say, unhesitatingly, they do not come from their minds—and when Dr. Dexter tells us that he is entirely ignorant of what he writes until it is read to him, no one will pretend that they come from his mind. From whence, then, do they proceed? I say they come from a Spiritual source. And as they surpass all human thought, how can it be otherwise? The difficulty, however, is, that adverse opinions are formed without investigating the subject; and those opinions, too, based on what emanates from editors and others who neither investigate nor promulge any thing written or said in its favor.

I supposed, however, that enough had been seen and known to put at rest the cry of humbug and delusion, till I read the speech of the HON. EDWARD EVERITT, at the Plymouth Rock Celebration—the same gentleman whom you introduced into a niche of your temple, as the "learned Theban at the Blarney Rock of New England." When I read this speech, I confess my amazement. I did not expect such an exhibition from such a source. I had been well acquainted with Mr. Everitt's public character and career. He had held, I believe, the position of Minister of the Gospel, Professor and President of a University, Representative in Congress, Governor of Massachusetts, Foreign Minister, Secretary of State, and "last, though not least," Senator of the United States. He had acquitted himself reputably in these different stations, and might be supposed, therefore, to possess a mind capable of investigating any subject, and a disposition to do justice to it, however novel or abstruse. But imagine my great surprise and deep mortification when I found him ministering to the morbid and depraved appetite of prejudice and ignorance, in relation to a subject about which the speaker was as uninformal and unenlightened as his hearers, whose senseless applause he elicited. I felt humiliated that such a man, at such a period of the world, and who had enjoyed so much of the confidence of the people and of the government, should fall so far behind the intelligence and progress of the age. If he had observed a rule which I laid down for myself in early life, and by which I have ever since been governed, namely, never to speak or write on a subject that I know nothing about, he would have saved himself from the ridicule of every intelligent mind that has investigated this mysterious phenomenon, no matter whether that mind believes it spiritual or philosophical. With a reputation before the country deservedly bright, like

Professor Faraday, he has essentially dimmed it by the flip-pant and undignified manner in which he has treated a subject that appeals to the intelligence both of men and angels. If he had heard nothing and read nothing but the narrow-minded and one-sided views promulgated by a portion of the public press, there would have been some sort of apology for his gross misconceptions, and still grosser illustrations. In this regard, however, he is without excuse. He had before him the result of the investigations and opinions of those who had occupied equally important positions with himself, who had "measured intellect with intellect," and before whose talent for investigation and powers of analysis the splendid tissue of his rhetoric would vanish like the morning mist before the rising sun.

The Honorable gentleman must have had an overweening desire to display his Quixotism in tilting against these "Spiritual Manifestations," else he would not have selected the time and the occasion he did to make the demonstration. It had no possible bearing on the subject he attempted to illustrate. He desired to show that "religion" was one of the "master ideas" which influenced the Pilgrims in their settlement of New England. Who ever doubted it? Ask the learned or the ignorant, the wise or the foolish, the aged or the young, whether religion influenced their movements, and you will receive one uniform and universal affirmative response. Under what pretext, then, does the gentleman assume to say, "I am aware that to ascribe such a result, even in part, to the influence of religion, will sound like weakness and superstition in this material age." It could have been done for no other purpose than to make it the occasion of an assault on "Spiritualism." Why should he fear this age too "material" to accord to the Pilgrims that noble, devoted, Godlike purpose which he ascribed to them? Was it because some of his fellow-citizens believe in what he, in his dignified and classical language, is pleased to characterize as "wretched, martinate rappings and clatterings, which pot-house clowns would be ashamed to use in their intercourse with each other? Were such believers in such manifestations to make the age too "material" to accord due honor not only, but sincerity, to the motives of the Pilgrims in the endurance of, and fleeing from, persecution, for the religion they professed? Most certainly not. Why, then, was the subject introduced? I again answer, for the sole purpose of displaying his chivalry in attacking it, and thus ministering to the popular prejudice, instead of attempting to enlighten the bigotry of the age.

If such an unprovoked assault, characterized by such language, had been made by some modern demagogue, it would only have excited my pity and contempt, and I would have suffered it to "pass by me like the idle wind which I regard not;" for I should have known the purpose for which it was intended—a purpose unworthy of any honorable mind, and which no honorable mind would stoop to oppose. But coming from one to whom we look for all the amenities of life, I can not refrain from expressing my unfeigned regret that he should have fallen "such a pernicious height." It is not to the assault merely to which I would call your attention, but I would also invoke it to the subject thus brought in juxtaposition with his complaint, namely, that due merit was not accorded in this "material" age to the motives of the Pilgrims. While he is thus attempting to defend their motives, he does not hesitate to assail, by implication at least, the motives of those equally respectable, equally honest, and equally intelligent with himself, who have thoroughly investigated this subject, and to charge them either with an intention to defraud or deceive, or that they have not intelligence enough to understand the evidence of their senses, when it comes in competition with his instincts. Such instincts, in a less intelligent age, would react the "hangings of Salem," and prove him a worthy descendant of those whose bigotry and superstition led them through scenes of wickedness and persecution, at the bare recital of which the present generation shudder with horror and dismay.

Again, the honorable gentleman displays his prejudice no less than his ignorance of the whole subject, when he talks of "the attraction of gravitation, which holds the universe together," being "suspended by a showman for a dollar"—and depicts the disastrous consequences, if such a thing could be, in the destruction of the whole planetary system! Oh, sage conclusion! Wonderful philosophy! Shade of Newton protect us against the effects of lifting a table by a Spirit in the body or out of the body! For either would equally counteract the laws of gravitation, and, according to the "learned Theban," chaos would come again!

It is really melancholy to see an intellect like Mr. Everitt's cramped and warped on a subject which has commanded the earnest attention and investigation of some of the brightest intellects of either hemisphere. He limits his observations to the lowest order of the manifestations, and seems to be entirely ignorant of those exalted communications which could only come from minds purified and sublimated by the sphere in which they now exist. When the gentleman himself shall have "shuffled off this mortal coil," whoever lives to see that day will, I fondly anticipate, listen to his elevated sentiments

purified of all the grossness which characterized his performance at Plymouth Rock, and worthy to be classed with those of his friend Webster, which have already gratified and astonished the world. Through them he will be seen "coming in robes of light," instead of (to use his own delicate and dignified language) "skulking and rapping behind the wainscot." May he prepare for that high destiny, and not be compelled to learn first in a higher sphere that which would have gladdened his soul in its pilgrimage here on earth.

While on this subject I can not refrain to notice a remark of the REV. HENRY N. HUDSON, editor of "The Churchman," in his paper of the 5th instant. He speaks of these manifestations as a "humbug and imposture," and that he would "as soon think of waging a controversy with the northeast wind, or of rehearsing Shakespeare's divinites to an audience of mules, as of assailing such a popular distemper with the weapons of reason and argument." I confess my surprise at this strange language. If it had proceeded from some of the secular press it would not have astonished me. But to come from a Christian minister, the editor of a Christian paper, surpasses my comprehension—and that, too, after he has had the testimony of some of the clergy, and of other distinguished men, in favor of the truth of these manifestations! The facts stated by such witnesses, if in issue on the trial of a man for his life, would convict and execute him, and still to such men is the above dignified and Christian language applied. This can only arise from an entire ignorance of the whole subject. If this Reverend editor had read the facts stated in the Introduction to your book on "Spiritualism," he would have talked no more of "humbug and imposture"—much less would he have employed language that belongs any where but in a Christian newspaper. That Introduction seems to all editors, whether Turk or Christian, as a sort of *noli me tangere*. They dare not approach it, and can not touch it. The facts would convict them of ignorance or duplicity, and the argument would satisfy every mind seeking for the truth, that there was no "humbug or imposture" in these manifestations. If after the perusal of your Introduction, this Reverend editor should still persist in what he has said, it would exhibit an obstinacy more inveterate than that of the mules to which he alludes, and could only arise from his own *asinine* stupidity.

Very truly, yours, N. P. TALLMADGE.

HON. JOHN W. EDMONDS, NEW YORK CITY.

### "THE TELLER CASE."

The following account is extraordinary in every aspect of the case. We see no reason why the communication signed Daniel Webster may not have emanated from him, and the psychometrical delineation looks like any thing but an accident. It certainly requires no sagacity to discover that it is not at all adapted to either of the media. That Mrs. Mettler's description is suited to Daniel Webster, and not to Miss Burbank, through whose hand the note was executed, is quite too obvious to require any comment. Moreover, it is not improbable, to say the least, that psychometry may thus enable us to test the genuineness of written communications which claim a Spiritual origin.

The visible presence of Teller in the crowd, as described by the gentleman who writes the following letter, was very extraordinary, but not intrinsically improbable, and we can assure the reader that our correspondent is a most credible witness.—Ed.

MR. BRITTAN:

Dear Sir—The following note was written by the hand of Miss Burbank, of this city, while in the superior condition. She also folded and sealed it, and said it must be given to me. When she awoke she had no knowledge of any thing that had transpired, nor does she yet know the contents of the note, which reads as follows:

COMMUNICATION WRITTEN BY THE HAND OF MISS BURBANK.

Bryant, I wish you to give the case of Teller to the world; it is a striking case of Spiritual manifestation, and will do good. You need not conceal the name of the medium, though she would wish it in her waking state. It is a fact worthy of record. I will vouch for the results. My motto is onward and upward.

DANIEL WEBSTER.

On the evening of the receipt of the above I called on Mrs. Mettler, and desired to get a letter psychometrized; she readily assenting, I handed her the above note, sealed in a new envelop (without mentioning the subject). She placed it at once upon her forehead, and in a few minutes commenced and spoke as follows:

It gives me a burning, smarting feeling, as though I were looking at a bright light; it almost puts out my eyes. I feel a strong desire to rise and gesticulate like a public speaker. This was a person possessing a most brilliant mind, and clearness of thought far beyond the age in which he lived. He had a most massive intellect, with intuition as his prompter. He was benevolent to a fault, possessed great originality of character, and was never at a loss to express what he felt and believed. Firm and steadfast was he, and so decided that all the powers in the universe combined could not prevent or stay him when a conviction of right was felt. I feel great strength and power.

He loved the approbation of friends—was pleasing. His suavity and politeness were always employed to win and attract friends, and never could they be neglected in the least, unless the mind was absorbed in thought and meditation on great subjects pertaining to nations.

Genius and judgment were displayed in all that this individual undertook. A keen, clear-sighted vision was his, enabling him to see from the beginning what the end should be; and never (excepting when self, that overruling power of man, would arise) were the intuitive promptings disobeyed.

Social and domestic happiness he loved, though it was not always enjoyed by him.

Aspiring and elevated were his hopes—seldom dejected, but often abstracted in the deepest thought. Surely a great mind was this—not half appreciated—no, nor half understood by earth's inhabitants.

Often, against the true principles which the intuitive prompter dictated, did existing circumstances externally affect the actions of this person; and it gave him a name that his heart abhorred. Contention and strife for party and dominion were not truly the desire of his heart. No; ever, ever was conscience warring with his deeds.

Eloquence, and all that would carry the world with him, were his. For every expression was marked and stamped with that wisdom and firmness which his organism possessed. Often inspiration was given, not by the spirit within, but (shall I speak it?) from the spirit of the wine-cup. Appetite! that ungovernable desire or love—how many a pure mortal has it misguided!

A clear perception and a power of calculation almost beyond the conception of his fellow-beings, or their understanding, was in his possession. He needed no compass to guide him, neither would he have any, except his own brain. Knowledge in abundance was his, bearing the sway, controlling his action, and bringing into subjection all the higher faculties.

Such a mind! the earth has had but few like it—an *arator* in every sense of the word.

[The following is referred to in the note signed Daniel Webster.]

On the evening of the 15th of Nov., while sitting in the circle at Mr. R.'s, there being some twenty persons present, I suggested that we call for the Spirit of Dr. Brigham, as he was formerly known to several of us. There was no response given by the medium at the time (she was delineating the character of a female when the proposition was made); but a few minutes afterward the medium commenced, and gave a beautiful delineation of the personal appearance and character of Dr. Brigham. The likeness given was very startling, and I was so convinced that it came direct from the Spirit of the Doctor, that I could hardly dismiss him from my mind. While reflecting upon the affair, it occurred to me that I would ask the Spirit of Brigham for a test—though I do not often ask for tests—and I mentally said, "Will the Spirit of Brigham bring the Spirit of Teller, who was executed in this city, some twenty years since?" This, in rapid thought, passed through my mind, and I must confess I had no faith in getting a response to it, especially as all was confusion at the time. I soon forgot the whole thing, being much interested in the immediate occurrences that were taking place.

I had known the Doctor and Teller also—indeed, I had painted Teller's portrait, and that of the negro Caesar, while they were in prison, and but a few days previous to their execution. I recollected that the Doctor had invited me to see one of the prisoners dissected, after the execution. In painting their portraits I had considerable conversation with them, particularly with Teller, and thought if he could be found he might start into life some old recollections of events and circumstances which no one present could ever have known.

The session was a long one; he had witnessed some very remarkable doings in the course of the evening, and it being near twelve o'clock the party was "breaking up." Some had already put on their outside garments, when the medium turned to me with her hands together, and apparently trying to separate them. I could not understand her pantomimic acting, and I requested others to come and see if they could, when suddenly the medium started up to me and said, "Bryant, don't you know me?" I said, "No." She then said, "Don't you see I am handcuffed." "Well, what is your name?" I asked. She replied, "It began with T., but I can not get the full name" (usually she gives the name in full). The Spirit saw that he was recognized, and then spoke through the medium of the affray that occurred in the State prison; in fact, related over again the story of his violence—even to the telling me the place where he concealed the bar of steel that he used in that affair; also the same conversation that he had related while he was sitting for his picture. He even said more; he said, "Bryant, you were mistaken in your views as regarded the future." I answered, "Yes, I suppose I was." (I may as well remark, that at that time I did not believe in a future state at all, and the views he alluded to were those that I tried to impress upon him; to keep up his courage; that death would be but a momentary pang, and all would be over, and he would be in a dreamless sleep. I was sincere, but I have had some light since, and now the future has become a tangible reality.) He went on—said I was mistaken, and that he came to me after the execution, and said he, "you saw me in a large crowd." I came to let you know that you were in an error, and that there is another state of existence."

This piece of information was the more startling to me, because I have been rather cautious about relating my own ghostly experiences. But the facts were briefly these: Some weeks after the execution I was at "general training" in a distant town; it was about four o'clock in the afternoon. I had gone out into the thickest of the crowd, and was enjoying the fun, when who should I see standing before me but that same prisoner, Teller! There was the same face I had painted, the same prison dress; and his deathless gray eyes were peering into mine with an unearthly intensity that was horrible! I soon found my way to the hotel, without the least desire of again going forth that evening. All this was brought back to me with the most vivid sense of reality.

Now the medium seemed to have another influence on her. She rolled down her under lip, and said, "Massa, don't you know me, too?" and the poor negro Caesar had come. Then the Spirit of Brigham spoke, and said, "Friend Bryant, you see I have responded to your mental question, and in this case I hope you are satisfied that we *can* and *do* come to those that take an interest in the manifestations."

Thus you will perceive, my dear Brittan, I have written out the "Teller case" according to the Spiritual request, and I assure you it gives me great pleasure to accede to their wishes. I have been vastly benefited by their influence, and shall ever be ready to comply with their wishes, so long as I am not desired to go contrary to my reason.

HENRY BRYANT.

HARTFORD, Dec. 1, 1853.

P. S. The psychometrical description of Mr. Webster has been read to a distinguished gentleman who was in the Senate with Mr. W., knowing him perfectly well, and he pronounces the description to be correct.

### INSKIP'S LECTURE ON SPIRITUALISM.

MR. BRITTAN:

I have just seen the report of the lecture by Rev. J. N. Inskip, on "Modern Spiritualism Unmasked." Other pens than mine could more ably refute him and show the absurdity of his reasoning, but I send you a few remarks of my own suggested by it.

In all ages of the world singular circumstances have engaged the attention of man and provoked him to coming events. He has ever been a medium through which truth has been developed, at first slowly and obscurely, until he was able to bear a greater degree of effulgence, we will not say the greatest, for that is only with the Most High, the great I Am! and never can be imparted to humanity. Almost every new discovery has overwhelmed its originator with contempt, punishment, and even death. Galileo, Columbus, Harvey, and hosts of others, whose discoveries have proved them the benefactors of man, have passed through ordeals severe enough to break the spirit and destroy the health. Fully persuaded that the earth "still moves," the astronomer, while compelled to swear against his belief, knew that future investigations would prove the truth of his theory. The navigator, begging from court to court for "material aid," and at last setting out on his perilous voyage with vessels equipped as he best could get them, and which were scarcely fit for ordinary coasting, was a demonstration of his belief which is now almost wondered at as having been doubted. Harvey, condemned, despised by the faculty for asserting an *impossibility*, bore the scorn, but maintained the truth, until the later, wiser men found that man could not live without the circulation of the blood. Thus have great men endured "the king's cold look, the noble's scorn." Indignation has been uttered in no measured terms, and now, when men of talent, science, and position have become interested in the subject of Spiritualism, the kind compassion of lecturers is expressed for their weakness and credulity. The lecturer in the Methodist Episcopal church, Tuesday, 29th November, seems to take up the subject as if he had seized the heel of Achilles, and now had found the vulnerable part. He might, if he would, see the truth of one of his own assertions in its proper light. That this is the climax of soothing, astrology, witchcraft, mesmerism, clairvoyance, physiognomy, and he should have added phrenology, for all these are but rounds in the ladder which we must climb before we can understand the greater revelations of the present day. God has always communicated with his people, not the Jews only, for we are all his people. But ere science had penetrated the realms of ignorance, man looked on every thing of unusual occurrence as a miracle. It was a mystery; but its place being found in the order of nature, all was clear and the mysticism dispelled. Some possessed a biological power, and by the magic "stero," stop, or "presto," away, they performed wonderful things, themselves knowing not how, and the cry of witchcraft was raised against them, and no forest shade was dark enough to hide them from persecution. But shall we, because the ancients supposed such witchcraft was a compact with Satan—shall we abide by their decision? Who would go back fifty years and be willing to adopt their opinions of that day on any subject? The lecturer thinks when the spirit of inquiry and progression is rife in the mind, "if it would confine itself to improvements or modifications of the arts it would be well enough!" Shall the material only be improved? Shall the spirit-longings not be answered? Shall the higher part, the nobler faculties of man—those in which "he shows most like God"—not have opportunity of progressing, discovering, and satisfying the longing after truth and certainty? I am glad the lecturer called to mind that the Israelites resorted to divination. Their idol worship, which angered Moses so vehemently, was but an attempt to individualize the conception of Almighty power, which in their ignorant state they could no otherwise express. The worship of the unseen, the belief in the supernatural beyond the idol, is a great advance from the lowest barbarism, as it expresses a confidence in a Great Unseen. We are told that the Lord says



that such things were an abomination. How have we known this but through his mediums, Moses and others? Where there is no vision the people perish. Saul sought the woman who had a familiar spirit, not from mere curiosity, but he saw the army of the Philistines against him, and he had himself been favored by Spiritual communications before, for he now inquired of the Lord, and the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets. Feeling the need of direction, he sought the woman known and proscribed, and in violation of his own law demanded her aid. She was in a state of receptivity, and the Spirit appeared and communicated. But Saul's ruin was staring him in the face ere he saw her, so it does not appear that that was the cause of his overthrow. I wish the lecturer would take his Bible and see what the exact sense of the story may be. His wit, his irony, his sarcasm was amusing to those in the same grade of belief with himself; and others, while they pitied his ignorance, might smile at the absurdities he advanced. Why is it not proper, we would ask him, to believe in any communications from the Spiritual world when we have that authority given us in the Bible, which he professes to reverence? When these communications were less frequent, or seldom recorded in the few ages past, *Atheism made rapid strides*, and only by an open vision will man be brought to a conviction of his immortality. And after all the labor of his lecture, he says, "If asked for a solution of the phenomenon, he would say he did not know, nor did he much care." Then why take the trouble to assert it all a humbug! He has followed the example of the authorities who demanded of Jesus by what authority he did these things? When they were asked from whence was the baptism of John, they reasoned as they best could among themselves, and finally concluded they did not know.

A man can not give the answer he wishes when reason and facts are opposed to his prejudices. The belief of the Spiritual communications will lead man to more holiness of life and purity of character, and instead of conflicting with the doctrines of Christ, all exhort to holy living, elevation of thought, and benevolence to man. It may lead us away from the Church, and the priest who teaches for doctrines the commandments of men. We may have less respect for the opinions of the fathers in the Church, and the *Assembly of Divines' Catechism*, though for some cause the faith in that had long been diminishing before the rappings or table tippings were known.

L. W.

A SPIRIT'S STATEMENT CONCERNING SPIRITS.

THROUGH ———— R. MEDIUM.

MY DEAR FRIEND JESSIE:

I am now inclined to direct you in a matter new to you. You want some insight into this Spiritual phenomenon. The same laws that govern you govern us, only with this exception: we are Spiritual and you are material—that is, you are built up with material that rapidly tends to decay, and we are fashioned after the outer man, but possess not one spark of its elements. You live upon the nutritive properties of what you eat and drink, but we find a subsistence in the elements of which we are a part. You eat bread, meat, and all the elements of which your body is composed; we thrive by the elements of our nature to the great Center of all growth—God—in whom all, living or dead, subsist. We eat not of perishable things, but things immortal. When you get here, you will see it more perfectly than we can describe it. You will find we have food, and that food is according to our nature.

We have no pains nor aches, no weariness of mind, nor any thing to annoy or to cause us any trouble, except when we look down upon the earth, and behold the ignorance, through wild and extravagant tradition, concerning our being. Our anxiety for our earthly friends would seem to make you think we were somewhat miserable on their account; yet it is not so. We are well, though they are sick. Though they famish and die, yet their and our immortality is sure. We ask no aid from earthly beings, yet we want to aid them, and "smooth life's troubled sea" as much as we can for them, that they may have a peaceful and willing exit from their perishable temple to a country of certain and positive progression, and that they may be prepared at once to enter the field without wavering and doubting.

Though laughable, yet it is lamentable to behold Spirits rising from every part of the globe, timidly, and looking around in vain for *help* and the *devil*! No Spirit ever yet saw his grim majesty, nor felt his influence; yet many of them now here for centuries cling to earthly follies, and never raise their aspirations above the first sphere. They don't know enough to commune with their earthly friends for any good to them, but they cling to doctrines of earth, and continue to progress in wisdom as earthly beings progress, and no faster, and no better. Their aspirations are no more extensive than theirs. They grow with them and strengthen with them. All earthly beings can, and probably will, ere many years, outstrip the first sphere in Spiritual knowledge. They will in proportion as those of the higher spheres come down and associate and influence mankind.

The lower sphere is a great barrier to our work among men. If we could always hold the medium, their interference would be no detriment; but as soon (in many instances) as we yield the medium for quiet and rest, they take possession, and exert even an injurious influence both to the medium and the truths we want to reveal. They, too, are anxious to communicate—eager to let the living know that "though they are dead, yet they speak"—anxious, though too ignorant to make their communications appear even plausibly sensible. And, of course, as their knowledge is pretty much all earthly, they teach, as a general thing, the traditions of earth—such doctrines, for instance, as an omniscient devil (possessing more power than God, yet invisible to men or Spirits); the doctrine of endless torment; a burning lake of fire and brimstone, eternally unquenchable, yet unseen to Spiritual or mortal eyes; the resurrection of the body; the end of the world, and the soon coming of Christ to take vengeance on the nations of the earth. They cause the medium to ejaculate, in many instances, broken and obsolete Hebrew, Greek, Latin, German, Italian, French, and English languages, all in a frenzied, insane jumble. This is the only thing to be dreaded or feared on the part of mediums. They should be on their guard, and use their reason, and keep them at bay with cold water.

Yours, truly, JOHN THOMPSON.

BATAVIA, Oct. 9th, 1853.

IRISH GENEROSITY.—For the mere purposes of emigration, there has come to the knowledge of the English Commissioners of Emigration that, from the United States there was sent, in 1848, £400,000; in 1849, £540,000; in 1850, £957,000; in 1851, £997,000—£2,994,000; nearly equal to \$15,000,000.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, DECEMBER 24, 1853.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for their returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

MRS. WHITMAN'S POEMS.

Hours of Life, and other Poems; by Sarah Helen Whitman. Providence: George H. Whittey.

It is seldom we have taken up a volume with more faith that we should be amply repaid therefor, or laid one down better satisfied with the perusal thereof. There is so much indifferent poetry inflicted upon the world, that it is a real relief to meet with a volume full of genuine song. Faint and feeble echoes from the Olympian mount—rills that trickle as if they had no motive or source, are everywhere about us; our ears are tormented with their monotonous cadences, and our soul vexed with their inanity. But now and then a strong tone, a clear, ringing, silvery bugle blast comes to us from the Parnassian height, and a shining Castalian stream sweeps before us, and we feel that the spirit of poetry still lives, worthy the joy and exultation of every exalted mind and heart.

Such a relief volume, tone, and stream come to us with these "Hours of Life, and other Poems," by Mrs. Whitman. It has been to us not a small matter of surprise, that the song-utterances of Mrs. W. have not been gathered and bound up long ere this. She has been content to stand in the author-background, while many a far less brilliant and beautiful thinker and utterer has found way, in morocco and velvet covers, to the center-tables and libraries of the land. Mrs. Whitman's genius and excellence as a poet are nothing new to us, nor to many of our readers. It did not require this handsome volume, all resonant with musical inspiration, to convince us that her rank is among the leaders of song. But the mass of the world are impressed by volumes. They fancy that the author of volumes must be a creator of books. Nothing is farther, often, from the truth. A volume may be a poor, meaningless thing, but a real book, one need only live to create, or utter, to render himself immortal. We have had the pleasure of publishing some noble poems from Mrs. Whitman, in the *SHEKINAH*; one of these, "To the Angel of Death," republished in the volume before us, is scarcely excelled in the range of our language. Who that reads it, does not remember the lines:

"Welcome as the white feet of those who bring Glad tidings of great joy unto the world, Shall fall the shadow of thy silver wing Over the couch of weary woe unfurled.

"A heavenly halo kindles round thy brow; Beyond the palms of Eden softly wave, Bright blossoms about the empress no And love to love makes answer o'er the grave."

The faith and philosophy of the above lines pervade all the serious utterances of the volume. Mrs. Whitman has written much—much, we believe, that is not embraced in this volume. For years past, through a few select channels, she has, from time to time, breathed out and upward the spirit of her muse. Her utterances have all been marked—marked with a clear, deep sense of, and insight for, the beautiful, the good, and the true. They have been utterances everywhere recognized and treasured by refined and exalted intellects; not such utterances, perhaps, as catch the ear and charm the heart of the multitude, ever groping among materialities, and demanding tribute for the senses alone—but such as ring and thrill in the fewer souls who upbuild the world's pyramid of thought, who receive and utter its inspirations, and by-and-by mold and fashion all souls into higher and nobler conditions.

There is something of the blended Orphic and Sybilline in Mrs. Whitman's poetry, but the central, paramount spirit, is an enlightened, earnest religious faith—a Christian faith. She would unravel the myth; she revels in the philosophic realm; she dreams fancy's dream, and chases vague forms up the steep of a fetherless imagination; she parleys with doubt and mystery, but from all these casual inclinations and fervors of her muse, she returns, like the lark or the eagle, from circling and soaring in the trackless space, to her beautiful perch of a fixed, religious faith.

To some it may seem, upon reading her volume, that she lacks in the feelings and sympathies common to the heart; that she is cold, distant, and purely intellectual; that her muse is of the brain, and abstract from life's actualities. We think not so. It is true that she lifts familiar topics and themes above the level of their common acceptance and enjoyment, but this simply indicates that her nature is such that she can feel and sympathize, not only in the common measure, but also that, when her feelings and sympathies are perfected, the common measure is swallowed up and lost. She can enjoy the sunshine and the flower, the beautiful form and color, the delightful sound and scene, the pleasant act and word, the face and spirit of nature, as interpreted by the senses, but she can not pause, satisfied with enjoying these things from the common, material point of view. In each and all she perceives a spirit more significant than the form. She considers the uses, but can not overlook the lessons of infinite purpose, wisdom, and love they conceal. Even in feelings and sympathies she must discover the presence and laws of God, and hence her song, upon whatever theme, is running Deity-ward, and the heart and soul of the multitude are not with her, because she has far

"Outsourced the shadow of their night."

There are many of Mrs. Whitman's poems from which we might quote, to show that she deeply and fully appreciates the earthly-beautiful; that she has joys and sorrows like all of us, but these are not her higher, perfected moods. These time-surroundings, which are born and die almost at the same moment, depending for their effect and value upon temporary conditions, are only the lower steps of the song-temple wherein she refines her faith and worship. The greatest and best poets are not the most studied and appreciated, though by common consent they may be the most popular. How few of the multitude read Dante, or Shakespeare, or Milton. And of those who read, how few feel in sympathy with these masters of song. Is it the fault of the latter, because their themes and thoughts, their perceptions and inspirations, lifted them far above the level of the common mind and heart? Nay!

All of these mighty three were passionate lovers of what all men love; they could and did feel and sympathize like all men, but in their final utterances to the world they proved that they could feel and sympathize on a higher and grander scale. And what legions of lesser poets have been born and fledged under the shadow of their song—lesser poets, fit to filter master-thought to the multitude, even as the subalterns of Napoleon and Caesar were fit to bear the paroled commands (but not to create the plans) of their masters to the divisions of victorious armies.

The great minds of earth have seldom addressed the immediate multitude. They have spoken to narrower circles, and from thence the thought has descended diluted, until, in meanest form, it has found way to the lowest mind. On the sea of song unnumbered shallops are careering, pathless and purposeless, and sometimes freightless, but here and there, on the bosom of the deep, circled by rest and calm, or along the shore, at far intervals, are watch-towers, toward which all lesser craft trim and bend their sails. This wandering fleet may gather here and there a pearl, but it is seldom that one rears another watch-tower in the great sea. Seldom, very seldom is it, that one carries such a light at the prow, and shining from the mast-head, as gleams from this noble volume by Mrs. Whitman. To all who can enjoy a Coleridge or a Shelley, this volume, worthy to rank in the sphere of their song, will be a welcome guest. It is, over and above all other characteristics, a clear, enlightened, Spiritual, and beautiful utterance.

SPIRITUALISM AT THE BAR.

A libel case of some interest to Spiritualists has just come off at Cleveland, Ohio, the main particulars of which are as follows: About a year ago, Dr. A. UNDERHILL, of Cleveland, took occasion to visit Massillon, in company with Miss Abby Warner, a medium for Spirit-rappings. While there, Dr. U. and the medium attended the church of St. Timothy, and after being seated, the Spirits, who, it seems, were advocates of the freedom of speech, claimed the right of uttering themselves with considerable volubility, by means of the concussive sounds, which they made upon the floor and the pew, to the no small annoyance of the dominie and certain pious members of his flock. The general curiosity excited in the congregation by these manifestations induced the minister to request their discontinuance; but the invisibles, not having the fear of priests and church thunder before their eyes, contumaciously persisted in acting out their own pleasure. Upon this ground, one DWIGHT JARVIS, a member of the church in question, charged Dr. Underhill with being a "disturber of religious worship, and a contaminator of public morals;" whereupon Dr. U., more, we presume, for the purpose of testing and vindicating the rights of Spiritualism, than to redress any private grievances, instituted against Mr. Jarvis the suit for libel which has just been brought to trial.

In the investigation of the case it became a question for the jury to decide, whether those persons who claim to be "mediums," and in whose presence the alleged Spirit-sounds are liable to occur, should be permitted to take seats in Orthodox assemblies; and from this the secondary question arose—"What are Orthodox assemblies? The novelty of the case excited much interest, and the court-room was crowded during the trial.

It was not proved that there was any design on the part of Dr. Underhill to disturb the religious assembly, and it was admitted that the medium did not make, and that she could not prevent, the sounds; but it was contended that Dr. U., seeing that his presence, with the girl, was attended by such disturbance, should have left the house.

The case was argued on the part of the plaintiff, by Mr. D. R. Tilden, and Hon. R. P. Spaulding. The main ground they took was, that the phenomena in question were veritably Spiritual, and that Dr. U. could not be held responsible for what the Spirits did. Hon. D. K. Carter closed on the part of the defense, treating the whole subject of Spiritualism with bitter sarcasm and *ad captandam* ridicule, much to the relish of the prejudiced and religiously conservative portion of the audience, who were ignorant of the *tremendous* mass of evidence upon which the claims of the Spiritual Manifestations rest. The jury were unable to decide upon the question, and were discharged.

THE SHEKINAH.

Number six of the third volume is now published, and with this number we close the current volume, and the publication of the *SHEKINAH* as a periodical. Library editions of the work will hereafter be issued as the public demand shall require. It is questionable whether any paper or magazine devoted to the same or to analogous subjects ever, in so brief a period, acquired a more enviable reputation. The *SHEKINAH* was the first periodical avowedly devoted to the interests of Spiritualism that succeeded in commanding, to any considerable extent, the attention and respect of literary circles. Moreover, it achieved a success no less difficult in another direction. It silenced the cavils of a very large portion of the secular press, and compelled a reluctant yet unqualified acknowledgment of its literary and philosophical merits. Nor is this all. It has accomplished another end, from which we derive a still higher satisfaction. It has given an elevated and religious tone to the thoughts and aspirations of many, while those who have doubted the perpetuity of their existence, and mourned over the accumulated ills of humanity, have found in its pages the inspiration of new hopes and divine consolations.

But our time is likely to be so much occupied with other duties as to render it impossible for us to devote that degree of attention to the Monthly, in the future, which we should desire. We are well assured that there is ample room for a work of similar character, with a patronage adequate to its support, and in announcing the suspension of the *SHEKINAH*, we are happy to inform our readers, that the *Journal of Man*, edited and published by Dr. Buchanan, is about to be removed to this city, and will supply its place. We most cordially commend that work to the patronage of our subscribers.

We want a solid and demonstrable body of science, on which men may rest with certainty, ample enough to embrace the wonders of Nature and the beautiful manifestations of Spiritual Life, and withal sufficiently practical and positive to connect the mysterious and new with the old and familiar facts of nature.

Scientific men have heretofore been unable or unwilling to supply this desideratum. Anatomists and physiologists have steadily refused or neglected to investigate the mental nature of man in connection with his physical constitution, and even Phrenology has limited itself to the familiar every-day facts of humanity, completely ignoring the spiritual phenomena and

the mysterious relations of the spiritual nature of man to the human body (except as to the brain) and to inanimate matter.

Under these circumstances the age demands a teacher of Anthropology who shall be entirely exempt from the dead, skeptical, materialistic tendencies of our leading scientific men, with a mind sufficiently original to advance boldly into fields that others have neglected, and sufficiently systematic and cautious to establish positive philosophy instead of vague speculation. Such is the reputation which Dr. B. already enjoys among men of science and of liberal thought. Prof. CALDWELL, the most learned and distinguished representative of Phrenology since the death of Gall and Spurzheim, has given his cordial approbation to the scientific labors of Dr. Buchanan; and Prof. Gatchell, editor of the *American Magazine of Homoeopathy*, declares in the most explicit manner the great practical and philosophical superiority of the doctrines of Dr. Buchanan to those of Gall and Spurzheim. While many of the cultivators of phrenological and physiological science—among whom we may mention Dr. Elliottson, of London—have arrayed themselves in positive hostility to the facts of spiritual science, Dr. Buchanan was among the first to recognize those facts, and to investigate in a calm and rational manner their relations to the sphere of physiological life.

The *Journal of Man* will be issued in a NEW SERIES (monthly), commencing with January, 1854. TERMS, \$2 per annum.

The Patrons of the *SHEKINAH* will find it a most interesting and instructive work.

Subscriptions may be forwarded to this office, addressed, PARTRIDGE & BRITTAN, 300 Broadway, New York.

THE SPIRITS AND THE BIRDS.

There is certainly nothing intrinsically improbable—there is much that is poetic and beautiful—in the idea that birds may be mediums for Spiritual intercourse. Moreover, the power everywhere manifest among the material elements may find it much easier to act on and through the delicate nerves of a bird so as to direct its flight and stimulate its song, than to move the various ponderable and lifeless objects which confessedly do move by virtue of its presence. We very cheerfully give place to the subjoined communications from our esteemed correspondent, believing that they will be read with pleasure, even where they may fail to inspire conviction.—Ed.

HALEYONDALE, Ga., Dec. 8th, 1853.

DEAR BROTHER:

Being at the house of my neighbor, Edwin Everitt, on the night of the third instant, Spiritualism became the subject of conversation, and my communications with heaven through the medium of birds being questioned by one of the party, I remarked that I would afford them palpable evidence of the truth. I summoned a bird to appear, and immediately a small species of owl flew into the parlor. It was taken by a negro and handed to Miss Hews, from whom it escaped. Some of the company still persisting that the incident was owing to chance or accident, I notified those present that they would hear the sounds of a bird before five minutes by the watch. All remained silent, and in the course of a minute a thrush or mocking-bird sang loudly close by the window, in the dark, cold night. One of the company declared that it was an artificial bird, worked by the hands of a person outside in the darkness; but, on raising the window, the bird was seen to be a real one.

I left the house and came home. One of the company heard distant singing, as if in the heavens, nearly all the night. Those present to testify to the miracle were E. Everitt and wife, Mr. and Mrs. White of Boston, Miss Hews of Statesborough, and Mr. Jacobson, an Israelite. These persons will testify to these facts. And thus spake unto me the Spirit of God in the wilderness: "I am the Father of all men who are born of my Spirit, and unto the calls of my children will I answer, even through the voice of the birds of the wood, and joy will I give to them who ask it of me."

CUYLER W. YOUNG.

HALEYONDALE, Ga., Dec. 10, 1853.

MY DEAR BROTHER:

Thus speaks the Spirit of the Lord to me in the wilderness: "Ye have sought me in the depths of the woods, and the hills, and the caves, and have found me. Ye asked me for the bread of joy, and the winds brought glad tidings as they crept through the forest; and when the deep sigh of meditation ye drew, the silence of the woods was pleased with the songs of a bird which my Spirit had moved. Behold yonder bird of prey, flying toward the west! Follow it."

And I followed after the bird till it was lost to my sight. "Pursue that course," said the Spirit, "till the night shall set in. Thou hast been troubled, but go thy way till the night cometh, and thy heart will be light."

And I went forward till the night came on, and I spent the night with kind people. And when I said to the company, speaking of death, that I wished to be alone with my God on my dying bed, a female gazed on me, oh! with what a look of truth and everlasting attachment! And her eye had a Spiritual look, like the bird that attends me; and then I heard a knock on the wall of the house. I raised my window, and the bird of prey that had guided me flapped his huge wings upon the glass of the window; and I knew that the Lord was near me, and that his Spirit had lighted up that virgin's eye. O Lord! I thank thee for thy many good gifts and helps through life. Gratitude to the loving Deity. I love thee, my God, for thy wondrous miracles and revelations, and for the bliss thou givest me.

THE HUTCHINSON FAMILY.

The brothers will give their One Hundred and First Concert at the Broadway Tabernacle, on Wednesday, Jan. 4th, 1854.

Wednesday, Jan. 11th, 102d night, and last but one of the present series.

Wednesday, Jan. 18th, will be given the final Concert of the season. For particulars, see daily papers and the programme of each Concert.

This may be the last opportunity for some time that our friends will have to hear these widely celebrated vocalists.

JULLIEN'S CONCERTS.

M. Jullien and his unrivaled band, after having carried the press of Philadelphia and the East by storm, as is his invariable custom, fairly electrifying the Bostonians against their will, returned to this city some days since, and is now giving his third grand series of concerts before the New York public, at Metropolitan Hall. In our estimation, the musical performances of M. Jullien and his company exceed in variety and brilliancy any similar entertainments which our opportunities have enabled us to enjoy. Those who have not attended on any previous occasion should embrace the present opportunity, while those who have, will require no promptings from us to induce them to renew the pleasure.

FACTS AND REMARKS.

LOCK PICKED BY SPIRITS.—Mr. David Bruce, of Williamsburg, in connection with several other gentlemen, has lately been making some experiments of a highly convincing character as bearing upon the question of Spirit-agency. Mr. B. procured a compound permutation padlock of singular construction, having a number of circular revolving wards disposed side by side. On the edges of these wards are letters which, by turning the wards backward or forward, may be brought into different forms of juxtaposition, and the lock can only be opened by bringing the letters into the same arrangement in which they were when it was closed. The letters are susceptible of several hundred thousand different forms of arrangement, and as the lock can be opened at only one of these, of course there are several hundred thousand chances to one against the success of a single trial to open it by a person who does not know the combination of letters at which it was closed. The man of whom Mr. Bruce purchased the lock, sealed up the combination of letters that would open it, in an envelope, and Mr. B., without knowing them, handed the lock to a friend to take to a Spiritual circle to see if the Spirits could indicate how it might be opened. The person with whom the lock was sent was a partial medium, and while sitting in the circle he was impressed with the combination of letters at which it would open. The trial was made, and the lock was accordingly opened; and when afterward the sealed envelope was broken, the same combination of letters was there found, which had been noted down by the man who sold the lock. Mr. B. afterward requested another man to close the lock, and to conceal from him the arrangement of letters; which being done, Mr. B. submitted the lock to the Spirits, who promptly, and at the first trial, rapped out the letters that would open it. These, also, were afterward found to be the same as noted down by the man who closed the lock. In another instance Mr. B. closed the lock and removed the arrangement of letters at which it closed, and hence could not open it himself. A gentleman afterward said to him, "Give me the lock, and I'll see if I can get it opened." He took it to a circle at Greenpoint, and brought it back unlocked, the Spirits having without hesitation, and at the first trial, told how to unlock it. Mr. Bruce informs us that the lock was in like manner opened at least eight different times by directions given by the Spirits. There could certainly have been no clairvoyant thought-reading by the mediums, as in several instances the experimenters themselves were entirely ignorant of the information that was required. The lock, then, must have either been opened by the chance guesses of the agent which produced the raps, or by means of information which that agent actually possesses. But if any one will apply the calculus of probabilities, he will find that the chances against opening that lock by guesses, in eight successive instances, ALWAYS AT THE FIRST TRIAL, AND WITHOUT A FAILURE, were at least as fifty millions to one.

ORTHODOXICALLY ACKNOWLEDGED SPIRITUALISM.—A story, credited to the *Christian Miscellany*, has been going the rounds of the religious press, which we condense as follows: A church was likely to be involved in a troublesome and expensive lawsuit concerning some property, and only the testimony of a certain man, living at a distance, could obviate the threatened difficulty. It was therefore determined that the pastor and a certain member of the church should visit this man and procure his testimony before interested parties had prejudiced his mind. Previously making the matter a subject of earnest prayer, these two persons set off the next morning, and arrived at the house of the witness about noon. But the man refused to testify before he had consulted another individual residing at a distance, and who could not be visited that day without difficulty. The minister and his friend, therefore, were preparing, in sadness, to return, when the individual mentioned very unexpectedly rode up to the door. Having alighted and entered the parlor, he observed, "I know not why I am come here. I had no intention of doing so; nay, I had got five miles beyond, on my way to such a city, where I had business to transact, but I could go no further, it was so strongly impressed on my mind that I must come here." The minister and his friend, however, knew why he had come. The business pending was then named, and by the advice of the man a document was signed which at once precluded all further troubles in the matter of the church property.

The same article states a case in which a pious female, in answer to the earnest prayers of her husband, was freed from all pain during a disease which in other cases was always extremely painful and dangerous. These things are credited by many persons in the orthodox churches, as well they may be; and yet, strange to say, when precisely similar things are asserted, by the most credible witnesses, to occur among professed Spiritualists, they are either scouted as impudent fictions, or set down as cunning devices of the devil!

A REMARKABLE TEST.—At a circle in Charlestown, Mass., a Spirit gave a communication and subscribed it "SALLY NEWHALL." No one in the circle having ever known a person of that name, questions were asked the Spirit, when the statements were elicited that she had lived in the town of Lynn; that she left the body at the age of FORTY-NINE, on the 27th day of APRIL, and had been in the Spirit-world FIFTY-TWO YEARS. These statements were transmitted to Mr. B. F. Newhall, of Sanguis, near Lynn, with the request that he should verify or disprove them, if possible, by any inquiries he might find it convenient to make. After a great deal of labor and unsuccessful in making personal inquiries and consulting town and family records, Mr. Newhall stumbled upon an old town or parish document, which stated that "SALLY NEWHALL, the first wife of Thomas Newhall, of LYNN, was the daughter of Dr. John Lewis, born on the 16th of November, 1763, and died on the 17th or 27th of APRIL, 1802; consequently that her age when she died was about FORTY-NINE years, and that she had been dead FIFTY-ONE YEARS." These facts are communicated by the parties concerned in the investigation, to the Boston *New Era*, from which we condense them. From what mind in the body could the medium have read facts thus proved to have TOTALLY PERISHED FROM ALL HUMAN MEMORY?

TRIAL OF MAGNETIC POWERS.—Mr. Thomas Wentworth, writing from Antwerp, Pa., O., gives an account of the visit of a medium at his house, and of several interesting physical and spiritual occurrences which took place during her sojourn in his family. One of these occurrences was as follows: The son of Mr. Wentworth, casually spoke of the probability of his being able to magnetize the medium, when the Spirits rapped out a request that he should try. He accordingly made the effort and easily succeeded in throwing the medium into the magnetic state; but after he had induced the trance, he found it impossible to control her, as the Spirits exerted a counteracting and superior power. He then attempted to wake her, but here, again, his efforts were entirely frustrated by the superior action of the Spirits. When he acknowledged himself beaten, the Spirit gave him permission to wake her up, which he did without difficulty. The Spirit then requested him to magnetize her and promised not to interfere with the operation. He did as the Spirit requested, and found that he could control her the same as he could other magnetic persons, and waked her up without difficulty at the first attempt. Our correspondent considered these facts as proof that magnetism by man and magnetism by Spirits are but different degrees of one and the same thing.

NEGATIVE RESULTS OF WILL-POWER EXPERIMENTS.—A circle of highly intelligent gentlemen assembled, in this city, in the presence of an alleged Spirit-medium, one night in each week during about three months, for the purpose of thoroughly testing the question whether tables might be moved, or the "raps" made, by the exertion of their own will. Every possible effort was made, and every plan tested which it was thought might prove successful, and even several ingenious arrangements of magnets and electrical batteries were called in as subsidiary instrumentalities. Not the slightest success, however, attended any of these experiments, and when the patience of the party, at the end of the three months, was entirely exhausted, they unanimously resolved to forego all further efforts in that direction, the raps were heard giving the usual signal for the calling of the alphabet, and these words were spelt: "Your negative result is valuable."

SINGULAR OMINOUS DREAMING.—A Mr. F., who resides at Greenpoint, L. I., has, in several instances, dreamed of digging a pit by the side of his house, and that, in each instance, while engaged in the operation, a certain person got into the hole to see if it was deep enough. Every such dream has seemed to portend the death of the person who got into the hole, and which has invariably occurred shortly after. We have this fact from a member of the gentleman's family.

A WRATH.—Mrs. McD., of Baltimore, states to us that her mother, one morning before she rose from her bed, distinctly saw the form of her brother standing in her room, though she knew that that brother was absent on a sea voyage. She screamed in terror, and the apparition vanished; but she learned afterward that her brother had died in Charleston at that very hour!



## NEW YORK CONFERENCE OF SPIRITUALISTS.

Reported Phonographically by T. J. Ellinwood.

On Tuesday evening, December 13th, the Conference met at the usual hour.

CHARLES PARTRIDGE opened the meeting this evening by expressing his surprise and regret that the audience was somewhat smaller than when he last attended, two or three weeks previously. He was apprehensive that Spiritualists, generally, did not take that interest in the subject which they would if they felt and realized the reality of Spiritual communications. He thought then too apt to look on the demonstrations in the same light in which men who become lukewarm in the churches have ordinarily regarded theories respecting Spiritual existence. "But," said he, "here we have a tangible reality, which we can present to others, and make them feel as we do." He recommended the friends to invite their neighbors to attend the Conference with them, and if, after they had heard the facts and arguments presented, they were anxious to investigate the subject for themselves, he thought it their duty to assist them by directing them to mediums, etc. Said he, "If these truths are worth any thing to us, they are equally valuable to our neighbors."

The speaker said that he had been engaged, more or less, during the last two weeks, making a record of a poem entitled "An Epic of the Starry Heaven," as it was spoken by a Spirit through the mediumship of Mr. T. L. Harris, in the short space of thirty hours and thirty minutes. It would be given to the world, he said, in a book containing some two hundred pages, and he had no doubt that it would be received with interest, not only by Spiritualists, but by every body who has a taste for literature.

Dr. GRAY read two or three communications which had come under his name since the last Conference, which he accompanied with brief but appropriate remarks. At a circle which he attended, the Spirit of the mother of a gentleman present announced her presence, and said to him, "All that we have we give, and that freely, that we may afford tangible proof that we still exist." Afterward the gentleman received satisfactory personal communications from his mother. When she had finished, another Spirit signified her wish to communicate. The gentleman manifested considerable embarrassment and anxiety to hear, and, after a little silence, the following was spelled out: "Friend, husband, brother, I greet you again." The medium declared that the communication was absurd; he could not see how one person could sustain all these relations to another; but the gentleman to whom it was addressed was much struck by it, and told the medium he understood it. After a few more words the initials of the Spirit were given, and the gentleman said the proof was absolute. He said the Spirit was that of a young lady to whom he was betrothed many years before. Another communication was addressed to a father who had lost two or three children, among whom was a very young child that had never been able to communicate to the people of earth before. The father asked whether this child would know him when he should go to the Spirit-world, to which the following answer was received: "It is a divine, and, therefore, natural law, that kindred should know each other Spiritually." The speaker believed that the child had never left the precincts of the father's sphere. He thought that the light that we receive is common property, and that it is the duty of every one who receives the evidence to testify to the truth that come down from heaven. If a man has evidence that his friends still live, it is his duty to give that evidence to the world. Dr. Gray closed by saying that the suppression of truth is not only an injury to those who are deprived of it, but a serious injury to the party who conceal it.

T. L. HARRIS next addressed the Conference in substance as follows: The Spiritual power is the central power in state. In a long run, the spiritual condition—the spiritual thought of a people—determines its institutions, its progress, its prosperity, its position in the scale of the races. Our nation, separated as it is from all the other nations of the earth, placed upon a platform isolated between two great oceans, separated in a great degree from the positive magnetic influence of the ancient systems both of religion and government, must inevitably develop for itself a national Spirituality; and according to the character of that Spirituality will be the character of its temporality, because the internal regulates and governs and decides the condition and form and movement of the external or visible appearance. A criticism, and a grave criticism, is brought to bear against the American character, namely, that as a people we have no national religion. It is true. Romanism is not our national religion. It is not the dominant religion. It exists only on sufferance, waiting like a shattered bark from the old world toward the new; we see it settling down and sinking into the waters. Orthodox Protestantism is not the religion of this people. It is dead. Let Luther, Calvin, or Knox stand up in the most evangelical of our pulpits, and he could not long preach, for many of his views would be deemed insufferable. Protestantism has no palpability—no internal power. It is not predominant. As a people, we have had, until now, no religion. The great leaders of the American Revolution were seekers after higher light and higher life, yet as a body of men they were remarkably free from any proneness to ecclesiasticism. The great masses of people coming from the Old World assimilate to the American character and genius, and lay aside, to a great degree, their former opinions. The American Romanist is not the Irish Romanist. The Irishman peasant, after coming to our country, dares to look his priest in the eye. The fear of eternal damnation, like a scepter forged in hell, which has been used by the clergy as an instrument whereby to oppress the ignorant, is broken by the strong arm of the American genius. Thus it is that we are situated, and as a people we have no dominant religion. And while we have no dominant religion, an endless strife is going on among sects as to which shall be dominant. I think every nation must develop a religious character, a religious individuality in itself, from its own interiors. A great nation must inevitably develop a national spiritual element in itself. As the past had a God, we must have a God, not of the fathers alone, but a living God—the God in Christ—the divine humanity, a God of freedom, a God of republicanism, a God of liberty, a God of equity, a God of science, a God of art, a God of poetry, a God of beauty, a God of heroism, a God of moral worth, a God of universal benevolence, and a God of universal inspiration. That God lives. The God the American people has is no idol—no image coined in the chambers of the imagination. He has a divine individuality. The God of the American people is a Divine Father, and that Divine Father is pouring down the efflux of his own divine presence, impouring more and more of the instreaming currents of his own Divine Being into the hearts of the American people, and bringing them into rapport with himself—bringing them into harmonic relations with the harmonic universe, with the universal inspired—and hence we have Spiritual Manifestations. Spiritual Manifestations! for why? The very fact that this divine influx operates on the mind, and that its attractive power is drawing man upward toward the Divine. Every power brought to bear from the great world of causes, must bring man into rapport with the Spiritual universe, and hence bring about Spiritual Manifestations. There is but one way in which you can prevent Spiritual Manifestations. Unless you can prevent the growth of the American genius, you can not prevent Spiritual Manifestations. They are the effect of a cause, and that cause is the development of the American character in rapport with the higher life. All the effort of the leaders of intellect in our land, since the first colonies at Plymouth, has tended to the result which now awaits us. Whatever tends to render man sternly self-reliant, leads him to erect a tribunal in his own intellect whereby to judge of the merit of any creed, and makes him conscious of the higher light or higher life, and that there is a power within him mightier than all material obstructions, lifts him above the brute, and prepares him to be a Spiritual medium—to hold communion with the intelligences of the higher universe. All the true, vital, healthful action of all sects has tended to this result. Every thought, every development of a new idea—all things tend steadily to the one result—the uplifting of the race into communion with the laws and principles of the higher life.

We perceive the first and incipient stages of the development of a national religion—the first incipient stages of the development of a national character—the first incipient stages of a national individuality, and unless I entirely misinterpret the teachings of wisdom, order, harmony, this continent is destined, at no distant period of time, to be inhabited by a grand CLAIRVOYANT NATION. I repeat it, THIS CONTINENT IS DESTINED TO BE INHABITED BY A GRAND CLAIRVOYANT NATION, which, for the time being, will sustain the same relations to the other nations of the earth, that the brain sustains to the body, or that the internal sustains to the external. I hold that our nation is to be the favored seat of the Muse—a new PARNASSUS of all the glorious arts. I hold that our nation is to witness a new development among lyrical artists, clashing with the pulsations of the heart of Deity, and the rhythmic sweep of constellations and universes. I hold that our nation is to witness a new development of the religious element, unfolding itself into all the higher forms of art—all forms of use and excellence. It is here that the past is to unfold itself into fulfillment. It is here that all periods are to unfold themselves, and man, star-eyed and sun-fueled, is to walk inspired, attended by angelic myriads, and unfold the internal elements of a primal divine nature into divine beauty and divine use. There is one doctrine which is a part of the vital thought of

our people, and that is, that the interiors of all men alike are created good; that what we call depravity, is not in the inmost, but rather in the outmost man; that though man in his lower powers and faculties comes in contact with that which is inharmonizing, yet with his higher faculties he takes hold upon God's nature, who holds him in his place. The youth of our nation are becoming illumined. Go to our village lyceums and debating schools, among our rural population, in the rude school-houses in New York and New England, and you will see the incipient stages of a national religion. Those youth, who are rude and unlettered in the external, are in reality teeming with virgin thoughts. They utter fragments of wisdom often in rude speech, which, like the scintillations of the stars, bespeak a divine origin and immortal destiny. I am told that one of the most radical religionists in Boston lately said, before a public audience, that the time had come when the subject of Spiritualism must be met on rational principles, because seven tenths of the inhabitants of New England already believe in it. I know not how far this gentleman is reported correctly; but whosoever with a clear sight looks at the interiors of the men of our country, perceives that if it is not true in the world of effects, it is in the world of causes. Above us there are great principles which are destined to produce all these results in a day not far distant in the future. All over the land people become mediums, behold angelic beings, hear sweet voices and august prophecies, and their hearts kindle and burn within them, and the reason why they see and hear these things is, that the national genius has been formed for this end from its birth. The fact that the American people take so kindly to Spiritualism, and recognize it as a doctrine that ought to be true if it is not, shows that there has been a preparation for it, and that God adapts means to ends and ends to means. We, here to-night, represent the sentiments of the vital part of the American nationality; and every man who is a Spiritualist is himself a prophecy, and is connected with the vital interiors of our nationality, while the men who array themselves against Spiritualism, like the dead external, must be converted, or cease to belong internally to the American people, that the Spirit may rise into the spheres of immortality.

There is an immense concentration of Spiritual forces over our continent. The very atmosphere is being impregnated from the higher life. At one time the atmosphere was so gross that nothing but animals could breathe it. A change in the atmosphere took place; the old race passed away, and a new race, adapted to these new conditions, was ushered into the world. The atmosphere is now becoming Spiritualized. It seems to me that the Genii of the Planets are concentrating their influence upon the world, until the atmosphere we breathe kindles and burns with a fire that is to destroy our materialism, purifying and cleansing the human organization, to fit man to enter into those more transcendent realities. Just in the degree in which a man's body becomes harmonized, in which order is established in the man, in which all the passions are restored to equilibrium, and in the degree in which he is led to forget self, and live for the purpose of universal good—in that degree man becomes Spiritualized. It does not consist in the development of one faculty to the exclusion of the others; but the perfect man must have every faculty developed, in all spheres of use and beauty, making the man at once a legislator, an idealist, a man of practical business and extreme prudence, and in this way producing order. We have a fictitious order, based on intellectual slavery, which, like a serpent, is winding itself around the people of this country. The order of the corpse is the order of the Old World. I believe that we are to develop order from heaven, and that Spiritual influences are to bring us into a condition of perfect equilibrium, and make us the only sane nation. There is no sane nation in the world. I ask if Ireland is a sane nation, while she bows before the priests of a barbaric despotism? Is England sane, when the great working masses submit to be ground down in factories, to irremediable labor, and tyrannized over by a church that draws from the accursed alliance of monarchical with prelatical ambition? [Applause.] Friends, this is a subject which demands silence. The wrongs of humanity are too deep for tears even. Let us listen to whatever is uttered in quietness.

I ask if France, as typified in its voluptuousness and sensuality, where men and women of opulence give themselves up to the despotism of the senses, and where multitudes of the peasantry are said to believe that the first Napoleon is dead, is sane? And I ask, how much sanity there is among the devotees of Romanism? How much sanity exists in the Greek Church, whose devotees put their copper coins in the coffins with their dead, that they may give them to the saintly keepers of the gates of Paradise for admission to the realms of bliss? Is that nation sane whose females cast their infants into the river Ganges, that being one of the requirements of their religion? I come back and roll this query upon the Calvinistic churches of our own continent, that publicly avowed that their infants were not given to crocodiles, but that many of them were given to eternal tortures. Are you sane, oh Catholic! in believing that pictures can keep bloody tears, and that wafers turn into Gods? I trow not. And if the mother be not sane, how much sanity shall exist among the sects, her daughters? I say we are destined to have one sane nation, and that nation is to exist on this continent, because the God of all Spirits is coming to Spiritualize the American people. I know there are disorders in Spiritualism. How can we help it? Here are tens and hundreds of thousands who have been educated to bow down to the mandate of the Church, and when persons hear those false doctrines echoed from some Spirit in the interior world, how can they help being imposed upon? We must have disorder in the Spirit-world. See the hundreds of thousands pouring out into the Spirit-world from these churches; look at the hundreds of thousands whose external forms were crushed in consequence of despotism in the old world. It must follow that there must be a dark cloud of Spirits encompassing our world. All the discordant spheres are destined to be reduced to order. In the experience of Spirituality, the mists are about to rise; the sun has risen; the great multitude of Spirits are being harmonized. Bird-like we shall soar upward, as a nation, into the serene ideal world.

I must apologize for occupying so much time. I can only say that the subject is vast—it is infinite. What we need to do is to unfold, expand our interiors, and to become harmonized with each other, and with the higher life. What we need is carefully to study the laws of this thing. I love and respect these enthusiastic Spiritualists who may be apt to overdo; but we must all come down to the law of this matter, and investigate carefully to ascertain what are its harmonic laws and relations. Upon the obedience to those harmonic laws, engrained in the mental and physical, depends our growth, influence, and character here, and the position we shall take on passing into the ideal and eternal world. Let us remember one truth, that "he that is greatest among you shall be the servant of all." Just in the degree that we go down in loving uses, just in that degree we shall arise to a glorious reward.

S. P. ANDREWS said he wished to add a few words by way of complement to what had already been uttered by Mr. Harris. It seemed to him that in what the preceding speaker had said, one half of what was most important in the onward movement of this world had been omitted and neglected. He could heartily concur in all that had been said in relation to the uses of the religious or spiritual element; but religion has always a necessary complement in philosophy; aspiration finds its counterpart in science, and the progress the world has made, and must make hereafter, must be due as much to scientific investigation, and the laws of human society, as it will to any opening of our Spiritual senses to influxes from higher spheres. The speaker believed that this scientific investigation must be made by us here, and said that all who neglected the scientific side are but running into simplemindedness. Religion has ordinarily ignored science, as science has religion, and the great age is dawning when the same men who recognize the religious element will stand highest in the scientific sphere. He would not discourage any one from cultivating his Spiritual powers; but he would say to all, that if they neglect the scientific side of society here, they are doing but one half of their work, and a work that is done by halves is not done at all. The simple axiom, "Do unto others as you would that they should do to you," which has been lauded so much, amounts to no law at all when considered in a strict and scientific light. It was not Christ's mission to communicate science. Christ was not a scientific man. In examining the "Golden Rule" the speaker was not disposed to undervalue it. He considered it simply an exhortation; nothing more or less. He illustrated his position by supposing the following case: Said he, for example, when I am ill I prefer to be left by myself to endure whatever pain I have to endure, without the sympathy of others. My friend, when ill, prefers to be surrounded by friends, and to be receiving commiseration. Apply the law "Do unto others as you would that they should do to you," and how will it result? When my friend is sick, if I do as I would that he should do to me, in like circumstances, I shall not go near him; and, on the other hand, if he does to me as he would that I should do to him, when I am ill he will be intruding his company upon me continually, and ask in friends to visit me that I may be thoroughly attended. Tested in this logical manner it is no scientific law at all. Interpreted in any other manner, he maintained that it signified an exhortation, and meant nothing more, as a scientific axiom, than the exhortation of a good mother to a child, when she says, "John, be a good

boy." Spiritualism gives no scientific formula. It merely creates anticipations. It gives energy, but not form. It gives nothing of what science is intended to give. We must get the scientific part ourselves, and couple it with that which we get from the Spirit-world. We must study the science of sociology. All the Spirituality in the universe is not going to give harmonic relations alone.

Said the speaker, "While you on all hands are lifting up your heads, with your mouths open like so many young robins, to receive food from on high, I tell you your own brothers and sisters are being mangled under the car of Juggernaut. Existing social institutions are a stench in the world, because they have no scientific aim nor method. The time for simple aspirations is getting past; the time for labor has come. There is a social science, and so long as nothing is done to reduce it to practice, no integral results can come of your gatherings."

With reference to Mr. Harris' remarks concerning what America is to be, the speaker observed that the American nation is not, to any considerable extent, above the other nations of the world. He had no patriotism, but claimed the world as his country. He was not an American in any technical sense. This world has got to be reorganized in a few years. Though America may be called to take the lead in Spiritualism, other nations are making their progress in other respects, and they will rise in equality with us. This is not a period when instinctive aspiration singly—mere Spiritual enthusiasm and dreaming—can do much.

The speaker closed his remarks by saying, that unless progress is based upon science, we shall have no integral organization of human society, however much Spirituality we may have.

Dr. J. H. ROBINSON, of Boston, said that he did not intend to speak, but the nature of the remarks to which he had listened called him out, because his soul was in the matter. He liked the idea of a practical religion. The world is a common work-day world. The salvation of the world must be worked out by human fingers and by active brains. He was pleased with the remarks of the last speaker touching the wants of humanity. Now we want action. We have had religion and aspiration. The world has been full of prayer and preaching; but what has religion done? We have had too much authority. The world has been trodden under foot by this power. We are not seeking authority, but we are seeking to become an authority unto ourselves, not waiting forever for another man to do what we have power to do for ourselves. This is true manhood. It is the one religion engraven everywhere. Men have raised temples, and in doing so have done well. The speaker was a lover of beauty and art; but he thought there are finer temples than those in which to serve the One Great God, and these temples are languishing among you. We want religion to stretch forth its arm in benevolence. We want a Jesus-of-Nazareth religion intensified. Give me one laboring man and you give me a better Christianity than all your aspiration and gilded dreams of heaven, where idleness sits and bites her nails in inactivity. We would not build these costly structures while God's beautiful temples are languishing for food.

Spiritualists do not seek for authority, but wisdom. They are trying to escape from the pit of ignorance that continually sends forth its smoke of darkness and suffering. The old dispensation looked to the bodies. The first communications given amidst the thunder and lightning of Sinai had regard to the body. The speaker thought that art, science, and philosophy should be studied for the purpose of elevating the enslaved races that are wearing their fingers to the bone to earn their bread. Can men comprehend Spiritual things while their bodies are starving? Does not our Father love the eighteen or twenty millions that labor? That he does is a beautiful truth. God's revelations to those has done more than all the theological struggles of the ministers. Yet there is something divine in these religious organizations. We must not be too severe; we must strike with truth, but not with any harder weapons. Said the speaker, "I look for the world's salvation, but naturally. Human beings will always be human beings. Labor will exalt the world; science will lift up her head, and mind will triumph over matter."

The speaker was not anxious to have a nationality. He was in favor of a universal religion. He wished no local Deity like the Jehovah of the Jews, but he wanted such a God as is the Father of Jesus of Nazareth, who "sends his rain on the just and the unjust." His (the speaker's) business was to preach to those sons whose hands are hardened by honest industry. He saw among them those who are working out the nation's salvation. They are great, because they toil. The great men and heroes are not known, because the story of their strife for bread is known only to themselves. He believed there is now a Spiritual power, and always has been, ever since humanity threw off its swaddling garments and found that it could walk, and that it had Spiritual arms with which to take in Spiritual food. Human judgment must be developed. Many will be deceived. They will think they have found authority when authority does not exist. Reason, preaching her everlasting gospel, and teaching forever in the human breast, is your only authority.

Mr. ROBINSON could sympathize with his brother Harris, who spoke as his heart was touched, but he would go in a little different channel. He would go where the hum of the spindle is heard, where the blacksmith's hammer is wielded, and where the busy housewife plies her nimble needle. There he could take hold of the evils of humanity. Although ignorance does its work, there is something divine and ennobling in the human character. Humanity is not all trodden under foot—all degraded, for our Father lives. The world marches on in obedience to God's law. God has made all things well. He was no niggard of his power. Being infinitely benevolent and all-powerful he has made as good a world as humanity could ask. It has passed the day of its infancy. It "spoke as a child," but now it is getting to be a man, comparatively speaking. It can never be perfect, because life itself will be an eternal struggle. It will find no stopping-place, but will forever be following in the footsteps of our Father. What, then, do we expect of Spiritualism? Do we expect it will come and do what we can do for ourselves? Shall we lie still and see the wonder worked out? The inhabitants of the other world can stream their light upon us, and they may give us additional promptings. They help us to develop the flower of humanity; but it never can be developed till we set about the work for ourselves. Now men may think for themselves. Heretofore popular theology assumed the right to think for the laboring masses. The speaker would not say that theologians did not mean well. Said he, "Let us take the mantle of charity from the shoulders of Jesus himself, and throw it over those who differ from us. Level down the asperities of human nature." We have had the element of discord long enough. We don't wish to be sectarian; but we wish to be humanitarian. We expect that by these manifestations our interior man is to be reanimated with truth and clothed with wisdom; but we should not feel that we are servants of all. We are not then aiming great blows at Christianity or popular theology. We are not discarding the past. The evils of humanity have gone on long enough, and now we will reconcile men to each other. Forgetting our minor differences, we will busy ourselves in works of goodness. Our duty lies out where Jesus of Nazareth went—the man who had nowhere to lay his head. If he should come to earth now he would find thousands of houses dedicated to his Father; but he would not be permitted to preach in them.

The speaker had learned the worth of the human soul. He had been upheld by a superior power, and he thought he knew he was immortal; and knowing and feeling this great central truth, he looked upon all men as his brethren. There is a science by which a good act, performed by one person toward another, is reflected back upon himself. That is a science of the mind. We have not fathomed all the laws of mind yet. All eternity lies before us—a pilgrimage of everlasting years, during which we are to perform works, not wholly directed toward ourselves, but others also. This will be our labor forever. The speaker believed in Science and Christianity.

Every man that steps into the sacred precincts of your mind to rob you of a thought does you an injury. The mind is your Garden of Eden, where God has set the truth of eternal life. It is your responsibility to take care of it, and not the duty of any other man. The speaker could do no more than give his opinions freely; and he would not hold up his hand to have another man believe as he does. Truth is to be found in nature. We trace the footsteps of Deity in every thing. By every man whose whole organism acts precisely as God intended it should act, the true gospel is preached spontaneously, and every one who becomes a man in this high sense becomes a Son of God in reality.

S. B. BRITTAN said he had not purposed to speak at all on the present occasion, and he yielded to the influence which prompted him to rise, only because he apprehended that the two gentlemen who had immediately preceded him had somewhat misapprehended his brother Harris. He did not think that his friend intended to be understood as saying that Spiritualism was to be regarded as the national religion of this country, to the exclusion of other nations and the world. The speaker understood Mr. Harris to imply that each distinct nation or people has evolved a system of government and religion in some respects peculiar to itself, and that it may be the mission of America to present an illustration of a free, rational, and Spiritual religion. Mr. B. could discover nothing objectionable in this idea.

If we have a system of government that is more republican, that secures greater and more universal freedom to its subjects, and if we have a system of education that is more general and practical than that of other nations, why may we not have a more universal religion, and, indeed, a more spiritual religion? "For," said the speaker, "I believe there can be nothing like a true spiritual religion, where the principles of freedom are not widely represented."

Mr. BRITTAN could not agree with the friend who insisted that we have had "enough of aspiration." He thought there was very little aspiration in a good and true sense. We see a proof of this in the condition of the various governments, and in the disposition of the numerous sects in philosophy, morals, and religion. Do they aspire to any thing above their present plane? Are the religious, scientific, and governmental institutions of the world after something higher, or are they trying to keep the world where it is? It seems to be their policy to resist whatever may have the effect to break up or materially modify the existing establishments.

The speaker cordially agreed with Mr. Andrews respecting the propriety of looking at the scientific side of the subject. This he regarded as highly necessary, and said that if Spiritualism did not unite with science, it would not be the fault of Spiritualism, nor of its intelligent advocates; it would not be the fault of Mr. Harris, of the speaker, nor of Spiritualism, if its facts and laws were not admitted within the pale of accredited science. No; but hitherto science has resisted any association with the principles of Spiritualism. All the science we have, even at this late day, after all that has been said of the extent of its conquests and the glory of its name—has to do with the outward form of things, rather than with their inward principles and forces. Science has a material body, but it is destitute of the life of vital, eternal principles. Where is the science that goes up into the heavens, and treats of man's relations to the Spiritual World? If man has no such relations, he can have no spiritual nature, and he is forever separated from the Father of all Spirits. The speaker argued, with much earnestness, that the relations of man to what is above him are as real as those which bind him to the material forms below the plane of his own nature. If the divine principle is truly unfolded within him, so that he rises to the true dignity of humanity, his relations to what is above must be more intimate, attractive, and potent than those which determine his union with material things. We want a system of science sufficiently comprehensive to include all the faculties, functions, and relations of man. Science will not accomplish its true mission while it refuses to attempt a classification of the spiritual phenomena. Scientific men, so called, are prone to resist whatever is new, because it is new, and not because it is demonstrated to be false. If man's spiritual nature is subject to law, it must follow that the Spiritual in him, and around him, and, indeed, all that is embraced in his relations to the invisible world, may be brought within the domain of science.

The speaker maintained that the higher we ascend in the great spiral of material and spiritual existence, the nearer we approximate the Divine power and intelligence, and the more intimate is our connection with the ultimate Source of natural forces and spiritual laws. We do not become more lawless as we ascend from the natural to the spiritual plane of existence.

It may be the mission of America to extend the domain of science so as to include the Spiritual, thus giving us one comprehensive system of material and spiritual science, stretching from the meanest intellect of earth away through the disorganized elements of distant worlds, and far away upward to the realm of the Infinite. Mr. Brittan thought there was no disposition among intelligent Spiritualists to discard science, or to resist investigation in a scientific way. We have attempted to bring this subject before scientific men and institutions, but science assumes an antagonistic position. Among no class of men under the heavens has there been manifested a more stupid indifference and absolute hostility to new discoveries, especially in this department. So true as thought precedes action, and causes exist prior to their effects, we must have, more aspiration, in a good sense, even among the enlightened classes, before the world will be redeemed. Devotion to a fashionable religion is no proof of such aspiration. Whoever truly aspires will labor to elevate his fellow-men, and carry them along with him in his upward tendency. We want more aspiration, instead of less, to counteract the groveling and mammon-worshipping spirit of the world. Science needs to be inspired by the Spirit. The just must be washed from her brow, and the present corporeal structure needs to be animated by the power of a Divine life. All accredited science merely comprehends the properties and relations of the material elements and visible phenomena of nature, while the great Sanctuary of internal forces and spiritual entities echoes to no human footsteps.

Some men have taken the liberty to prescribe how far science may go; its utmost limit is presumed to be the line between the physical and the spiritual. The speaker hoped it might be the mission of the American mind to pull up the old stakes, so that science may, if it be possible, heretofore comprehend the whole realm of being. Thus may America work out a mission worthy of herself. Science no longer will be represented by a mass of dry bones, nor will her devotees sit for weeks in grave deliberation over the skeleton of a mastodon, without spending a moment to look for the vital principle that has gone out! They will feel less concern about dead forms, and take a livelier interest in living and divine realities. Should such a system be developed here, it would be American in the sense in which Mr. Harris intended to be understood, though it might be world-wide in the nature and application of its principles. Such a consummation may yet be realized, for Spiritualism tends to break down the partition walls that divide men, and to harmonize the antagonisms which distract the world. Men who a few days ago were Episcopians, Methodists, Baptists, Presbyterians, and Atheists, are here to night, and they are disposed to fellowship the same great truths, and each other. If the true spirit and essential principles of this movement are destined to prevail, the sects may yet illustrate "the unity of the spirit in the bond of peace," the nations be united in one great brotherhood, and the prophecy of the poet be realized, that

"Time's noblest empire is the last."

STEPHEN PEARL ANDREWS then arose and said: The gentleman last upon the floor, has shot over my head, and under my feet, but has not hit me at all. With relation to the science of our Spiritual relations to the Spiritual world, I agree with most that he has said. I spoke of a science of human relations—sociology—and I said that the harmony for which men are aspiring can not come through such a science as he speaks of. I urged on him as a Spiritualist not to neglect anything he is now doing, but simply to take as the complement of his work the science of just human relations, that shall distribute equality to all.

## THE SPIRITS IN ATHENS COUNTY.

We have heard much of the extraordinary Spiritual phenomena which are said to occur at the house of Mr. KOONS, and we cheerfully give place to his own version of the matter as contained in the subjoined letter. This is due to Mr. K. on account of certain reports which have been industriously circulated, designed to discredit the claims of the manifestations at his place, and tending to excite the suspicion that he is himself the author of the wonders exhibited and described by the persons who have visited his premises. Neither the nature of the case nor the spirit of Mr. KOONS' letter appear to us to warrant this suspicion, and it is but just to say that the fidelity of his statements is supported by many intelligent witnesses.—ED.

MILFELD, ATHENS CO., OHIO, Nov. 8, 1853.

FRIEND BRITTAN:

For my own sake, for the sake of the cause in which we have a common interest, and for the information of the multitudes who are writing for information, and visiting my house to witness the wonderful demonstrations occurring here almost daily, I desire a small space in the TELEGRAPH. I desire this more particularly from the fact that the most of those who are corresponding with me are readers of the TELEGRAPH.

I wish to say that but little if any exaggeration of the Spirit Manifestations at my house has been made. The Spirits write, talk, sing, render themselves visible, shake hands, play on instruments, while those instruments are carried to every part of the room, place objects in the hands of spectators, and many other acts unnecessary to detail. All these things are done without the contact of the medium in any case or in any degree. These things occur weekly, and sometimes daily; but the times are wholly controlled by Spirits. Persons who come must not hold me responsible for any failure if they should happen to come on a vacant night. But they are of so frequent occurrence that any person sufficiently interested will find it no great tax to tarry until they are satisfied.

From the beginning of the manifestations in my house, the most base and untruthful charges against my family and friends have been made by persons to whom I have thrown open my house, and all the fixtures ordered

by the Spirits, for the fullest inspection. To silence these slanderous the Spirits have directed and allowed frequent changes in the circles; they have allowed persons not members of my family to sit by me, and by my son, while the demonstrations were being made, so as to prove that we were not guilty of fraud. To all those who still suspect fraud I can only say, Go to those who have seen and heard. If you can not believe them, you can not believe your own senses. No more changes will be made; and all persons who come to detect me in the practice of the most stupendous imposition ever attempted, if it be an imposition, are politely requested to stay away. I have no interest in practicing such a fraud; I have never made a charge for witnessing the experiments, but have repeatedly refused compensation when offered; my time and the time of my family has been freely spent, as well as money and provender, for the benefit of my fellow-beings, and too frequently to gratify an idle curiosity; while the extraordinary communications written by Spirits have been freely given, without compensation, to responsible men for publication. Now what more can I do to satisfy the unreasonable demands of unreasonable men? The Spirits make the demonstrations at their own time and in their own way. If they prefer darkness, I can not help it; if they choose light, I do not object to it. All I wish known is, that I do not do these things; that they are not done by any human agency; that I have made nothing by them, and never expect to be compensated in any other way than the untold satisfaction of demonstrating beyond cavil that man lives after death, of which I had many doubts myself until they were removed by these demonstrations. To my own mind they have been a source of instruction and infinite satisfaction. So they will ever prove to those who sincerely seek the truth. Those who seek any thing else had as well stay away. Those who seek to prove fraud seek a falsehood, and will most likely end in the belief of a lie; for they have predetermined our guilt, and will not be convinced by reasonable testimony.

Those who love the truth, and come to see free from prejudice, and allowing me what I have a right to claim—innocence—and crediting responsible witnesses, so as to free me from the annoyance of allowing every skeptic to take the same position, and demand the same tests that every body else demanded before them, are heartily welcome. I solemnly declare that the demonstrations are not made by human beings; multitudes declare the same thing. Now, if you still persist in your unreasonable suspicions, please stay away. I want nothing to do with those who still accuse me so unjustly. It is proper to add here that the mediums of my family have sat up night after night, when they were scarcely able to move, and had almost to be carried into the room to accommodate visitors. Now it will be said that I fear investigation. Let the history of the past two years bear testimony. My house has been searched again and again, from top to bottom, and all that has ever been found were two unfledged birds, concealed up stairs by one of my boys—found by myself—and their heads wrung off in the presence of the inquirer, who heard the demonstrations afterward the same as before, and then went away and charged it on the poor birds. True, I have refused to submit the experiments to the kind of tests proposed by men who are totally ignorant of the principles involved, and totally incompetent to devise tests. Let any man show that he is competent to the work, and I shall not refuse the severest scrutiny; but I can not submit to rules which I know to be in direct violation of sound philosophy, and which would therefore defeat the very object they seek. I can not be responsible for their ignorance; Spirits can not be responsible for it; ignorance, too, which I fear, is too often willful.

To those who propound questions of local interest, I have only to say that we are flooded with communications of this kind. Unless it be something of great importance or general utility, no attention can be paid them. No charges are made at this circle; the design of it is of general utility; and it is a burden to attend to the multiplied and many unreasonable requests.

Yours, for the truth,

J. KOONS.

## HEAVEN.

BY C. D. STUART.

What is heaven? not a steep,  
Frowning o'er the sand of time,  
Guarded like a castle's keep,  
Which the strong can only climb—  
'Tis an ever-present bliss  
In the soul, by God refined;  
'Tis that better world, in this,  
Which the pure in spirit find.

Where is heaven? wheresoe'er  
Lives a pure and loving heart;  
Love is all the atmosphere,  
Where the holy dwell apart;  
Men and angels mingle there—  
Whether earth be past or not—  
Heaven is here, and everywhere,  
If the evil be forgot.

## LIGHT FROM THE SPIRIT-WORLD.

Light from the Spirit-world appears,  
Behold, the day is dawning!  
Glad Spirits bid us dry our tears,  
And hail the glorious morning.

The earth so dark before, grows bright;  
The prisoners cease their sighing;  
Before the splendor of the light,  
Grim Death and hell are flying.

All heaven, methinks, is jubilant,  
While earth puts off her mourning;  
The night of gloom is well-nigh spent,  
Now quickly breaks the morning.

Take from the willow now the harp,  
Ye weepers all—'tis time to sing;  
Assist the angels; do your part  
To make earth glad—wake every string.

Dost hear the song of angels? hark!  
Know'st thou thy Spirit-friends are near?  
Come, plume thy wings like yonder lark—  
Sorrow and sighing disappear.

Heaven is in sight, earth shouts for joy;  
Bright Spirits whisper in our ear,  
'Tis sweetest praise all hearts unite,  
We come to mingle with you here.

"We come, commissioned from above  
To talk about your future home—  
To show you our sweet heaven of love;  
Thy jubilee, blessed earth, has come."

CINCINNATI, Dec. 24, 1853.

Beautiful Gift Books.—We desire Spiritualists who are accustomed to purchase ANNUALS for their lady-friends at the holiday season, to remember that there is nothing so suitable for this purpose as the SHEKINAH. We hope to receive a large number of orders. Price, Vol. I., \$3; Vol. II., \$2 25; Vol. III., \$2 25; all elegantly bound in morocco, lettered, and gilt.

☞ We shall also try to have the great Spiritual Poem, through Mr. Harris, ready by the first of January, than which nothing could form a more elegant and appropriate gift. We desire our friends to send in their orders, and we will supply them at the earliest practicable day.

☞ LECTURES ON SPIRITUALISM. We understand that Judge Edmonds and Dr. Dexter will, hereafter, visit the several places together, from which either party shall receive and accept an invitation to speak.

## DIED.

In Howell, Mich., on 2d inst., Mrs. Louisa Johnson, aged 88 years, wife of Franklin Lombard. In Dana, Mass., on 6th inst., James Johnson, aged 25 years—children of the late Apollo Johnson, of Dana.



## Interesting Miscellany.

## FROM SPIRITS.

The following poems were forwarded to us by Dr. Mettler, of Hartford, who assures us that they were written by the hand of a young lady who has never exhibited either the disposition or the capacity to write verse. An invisible agent, claiming to be Rev. Mr. Harrington, formerly Unitarian minister of Hartford, controlled her hand in this instance. The young lady is represented as being eminently conscientious, and wholly unacquainted with the Spiritual phenomena.

We had a brief personal acquaintance with Mr. Harrington. On removing from Connecticut he settled in California, where, if we are rightly informed, he departed this life but a short time since.—Ed.

## LINES.

When to thy couch thou goest to-night,  
To "escape life's wearying din,  
Let no dark cloud dispel the light  
Which shines so fair within.

Close gently then thy weary eyes,  
And take thy needful rest;  
Let not tumultuous thought arise  
To burn within thy breast.

Let "Upward" be thy motto still,  
And "Good to all mankind";  
Then shall thy cup of joy o'erfill,  
And peace thy heart shall find.

Angels will watch thee on thy way,  
And deck thy path with flowers;  
Subdue thy grief, thy fears allay,  
And give the heavenly powers.

For all thy thoughts should upward tend  
Above the cares of life,  
Till God, thy Father and thy Friend,  
Shall close thine earthly strife.

## BE PATIENT.

Should the star of hope beam dimly  
O'er the path which thou dost tread,  
Should the light of heaven shine faintly  
On thy weary, aching head—  
Oh! despair not; but  
Be patient,  
Trusting in thy God!

Should affliction cast around thee  
Shades of darkness and of care,  
Should sore trials come upon thee,  
Which thy heart can scarcely bear—  
Oh! despair not; but  
Be patient,  
Trusting in thy God!

Should the hand of death, appearing,  
Snatch from thee thy fairest flower;  
Should thy heart seem near to bursting  
With the grief of that one hour—  
Oh! despair not; but  
Be patient;  
All will yet be well!

## THEORY OF THE UNIVERSE.

Theme sublime, too vast for infant mind to grasp! Yet there is no limit to the fields over which human thought delights to roam. And so far from stepping on forbidden ground to think of, and seek the knowledge of the Infinite, it is the Divinity stirring within that prompts the holy desire. Who shall set bounds to Divinely implanted desire! Nothing. No, nothing short of infinity can satisfy the ever-expanding desires of the human soul.

"Men would be angels. Angels would be Gods. Aspiring to be gods, angels did" not "fall. Aspiring to be angels, men" do not "rebel." Nay, Aspiring to be God, man does but obey the universal law of gravitation by which all matter seeks the natural, and all spirit the spiritual center or fountain from whence came.

I am aware that many free though superficial thinkers have been so deeply impressed with the fact that all organized forms, on becoming disorganized, return to the elements of which they are composed (in the pre-existing forms of such elements) to the fountains whence they were derived; that like Solomon they have said, "dust to dust as it was, and the spirit to God who gave it." Both equally lose their individuality in the great fountains of matter and spirit, thus spreading the cold gloom of annihilation over all the high and holy aspirations of the soul, and quenching in the darkness of the grave all its ardent desires for immortality.

On the other hand, these dismal thoughts have often been dispelled by clear and lucid essays on the constitution of the soul, and its capacity for unlimited expansion in holiness and bliss; urging the strong innate desire we feel for immortality, coupled with demonstrative proof that God provides for the satisfaction of the desires of all his creatures. But, so far as I am able to learn, all writers on this subject have failed to carry out the conclusions legitimately derived from the premises they lay down. Let us examine with care the above briefly stated, but sound and generally accepted argument for immortality. As to the soul's capacity for unlimited expansion, it is I believe the uniform testimony of those who have risen highest in intellectual research, scientific investigation, moral or spiritual greatness, that the more a man knows, the more ardently he desires an increase of knowledge, and the more ample are his means, *et cetera paribus*, for the gratification of such augmented desires; so that although "Alps on Alps arising" may greet his astonished vision, yet an ever-increasing intellectual strength enables him to encounter every new ascent with an unfaltering step. What has been said of intellectual growth and elevation being equally applicable to every kind of growth, enlargement, and elevation of which the human soul is capable, the legitimate conclusion from the premises is, that every desire which properly belongs to the mental constitution is sure of finding gratification and full satisfaction. As the gratification of every constitutional desire is a source of happiness, so the harmonious gratification of all desires is perfect happiness. But as gratification is the food on which desire lives and grows, so enlarged desires gratified constitute perfect happiness of a more elevated and expansive character. So upward and onward—higher and still higher—broader and still more expanded—such is the soul's destiny—such the journey it has to travel until it shall realize the fulfillment of the prayer of Jesus, "As thou, Father, art in me, and I in thee, that they also may be one in us." Or, in the language of an apostle, until it is "filled with all the fullness of God." This is the final goal. Here and only here can the soul realize the full gratification of those desires which already manifest themselves in this frail or infant state of our being. But says my disconsolate friend, who has all his life been fearing that his strong love of his soul's ardent desire for immortality—would not be gratified. "I feel anew, under the guidance of your thought, the dread chill of annihilation stealing over me; for to lose my individuality in the vast ocean of infinite spirit, as the drop is lost in the ocean of water, is to me equivalent to annihilation."

We have seen that every step of the soul's progressive development is a step of augmented happiness. So that the whole journey which brings us nearer and nearer to the bosom of the Infinite Father is one attended with ever-increasing joy. It is only the termination, then, that is feared. And yet this same growth to infinity is the grand aim of all our deepest, purest desires. It is clear, therefore, that the only point to be attained is, to make it plain that we can not lose our individuality. Perhaps this may best be done by illustration. Suppose, therefore, that we invest two kindred drops, when about to mingle into one, with consciousness. Now each drop feels itself to be one individual—but lo, they approach, they meet, and mingle into one. This one drop has one individual consciousness, composed of all that constituted the preceding two; having a perfect recollection of the previous history, and all the peculiar experiences of each, together with the event of being united or "mingled into one." Now which drop has lost its individuality? Have both, or has neither done so? The one now comprises all that constituted the two, not excepting the clear and undimmed recollection of the individuality of each. What, then, must be

the result of this change in each one's mode of existence? Will it be consciousness lost or conscious gain? Annihilation, or augmentation? I think most readers will readily perceive that there can be but one rational mode of answering these questions, and that answer so perfectly in accordance with our desires, that should we exchange our conscious drops of water for two human spirits, many would be ready to say, "Take mine for one, whenever you can find another so perfectly adapted to it as to be capable of being mingled with it into one." The more perfect the union, the more delightful the prospect—the more happy the result.

It is evident that each, instead of feeling himself absorbed and lost in the other, would only feel himself enriched by an immense accession to his capacities of knowledge, power, and happiness, nor would it matter whether the two were equals previous to their union, or the one, to any imaginable extent, larger or more capacious than the other. In this case, the sense of enlargement would of course be proportionally greater on the part of the lesser individual. So that should the spirit of my friend above alluded to, instantly, like the drop that falls on the bosom of the ocean, be united to the infinite ocean of Paternal Spirit, his sensations would obviously be those of unbounded enlargement of all his powers and faculties. Instead of being absorbed and lost in God, he would be "filled with the fullness of God." While retaining the clear and most distinct recollections of all his past life, with its various experiences, there would be superadded an equally clear knowledge of all other beings and things throughout the entire universe, past, present, and future. I do not, however, suppose that any such instantaneous boundless *ecap* can be possible. The supposition of such an event was introduced merely to show that the loss of our individuality is impossible.

It seems to be a self-evident statement, that Infinite comprehends all that is finite. If so, then God being infinite, includes and comprehends within himself all beings and things. "In him we live and move, and have our being." However infinitesimal a portion, reader, of the Divine Spirit thy spirit is, it is no less certain that it is included within the personality of the infinite fountain of spirit, than it is that each particle of sand on the ocean's shore is an integral part of the boundless material universe.

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."  
What, then, is God? The vast unfathomable ocean of spirit, in which all individualized spirits are included. (For there can be nothing outside of that which is unbounded.) And the material universe is the body or encasement in which he clothes himself.

Are we then to include all the devils and damned ghosts in the Divinity we worship? No. We are to regard such beings as nonentities. Nothing is evil, or even inharmonious, but that which is partially or imperfectly developed. All finite spirits are to some extent of that character. But the ever-acting law of progress is, under all circumstances, unremittingly carrying forward the work of development to its final completion, when each one shall be adorned with harmonic proportions of infinite splendor.

JOHN FRENCH.  
[The New Era; or, Heaven Opened To Man.]

## FORESIGHT OF INSECTS.

Insects furnish us the most extraordinary examples of foresight. We do not speak here of those who, like the bee, provide for themselves, but those who do the same for their children. Among the latter, the burying beetle (*Necrophorus vespillo*, Cur.) is one of the most remarkable. This insect is from seven to nine lines in length, black, with two transverse and denticulated bands on the elytra. When the female wishes to deposit her eggs, she associates with herself two or three individuals of the same species, and they seek together the corpse of some animal, usually a rat or a mole, to deposit their eggs in its body. But if their industry was limited to this, their future children would run the risk of perishing before their birth, for the sun, in drying up the corpse, would deprive it of its nutritive qualities. This is, therefore, their mode of procedure: The five beetles glide beneath the mole, two rest their backs against its body, and drawing themselves up, raise it, or at least a part of it, a little above the ground; meanwhile the others hasten to dig the earth and to remove the dirt they have dug; this done, the two who lifted the mole let it fall, and it is already partially interred. The five grave-diggers recommenced the same operation at another part of the body, then at another; they return to the spot where they commenced; and, by continuing the same maneuver for several hours, the mole is buried from five to six inches deep. It is then that they deposit in its body the eggs which are soon to give birth to larvae, which feed on corrupt flesh; and when the mole is entirely consumed, these larvae or worms will be in a state to be metamorphosed into nymphs or chrysalides.

When the beetles have deposited the number of eggs which they have calculated to be proportioned to the size of the animal, they come out of the hole, cover it with earth, and fly away to seek another corpse. What is very singular when we see these little animals at work, is the manner in which the mole is buried in the ground. Without perceiving the laborers, we see it descend by a uniform and slow movement, without shocks, as if it were sinking by its own weight into a substance less dense than itself. It has happened to me a hundred times in my life to notice how many beetles assemble together to work; I have never found but three or five of this species. It is not thus with the German beetle (*Necrophorus Germanicus*); the latter being much larger, enters the corpses of cats, fowls, little dogs, etc. Under cats I have found nine, no more nor less. These insects are common enough in France.

As we have seen, they contribute not a little to purify the air by burying substances which would infect it. As for the corpses of large animals, such as the horse or ox, there are flies which destroy them so rapidly, that they have not time to infect the atmosphere. And do not think that flies are incompetent to produce this result; for by a very simple calculation I could prove to you that three flies have devoured the carcass of a horse sooner than a lion could have done it; for this it would only be necessary to make the calculation of their posterity in a very short and given time, and it would be seen that this posterity might amount in a week to some hundreds of millions of worms.

The ichneumon are insects slightly resembling wasps, but which have bodies more elongated, extremely slender, and very lively motions. All show an admirable instinct in procuring nourishment suitable for a posterity whom they never see; for, like the beetles, the mother is dead long before her children are born. One day, in a garden, I perceived one of these little animals (*aphus sabulosa*) attempting to transport a caterpillar which it had just killed. I remained motionless for more than an hour, and saw it make a maneuver, which proved in this animal intelligence equal to that of the ants. Its body is black, with the abdomen of bluish black. The caterpillar which it was trying to transport was at least five or six times larger than itself, whence it was difficult to manage. Now he pushed it before him, now seized it by the head, and dragged it backward; but theasperities of the ground rendered all his efforts powerless. I saw him five or six times, despairing of the success of his enterprise, abandon his task and fly to some distance, but soon return and make new efforts. At last, he placed himself astride of the caterpillar, having three paws on one side and three on the other; with the middle ones he clasped the body of the animal, raised it to his breast, and began to walk on his four other paws. By this means the caterpillar dragged very little on the ground, and he had soon crossed with it an alley six feet wide, and transported it to a bed exposed to the sun against a wall. There it abandoned its burden, and, after having chosen a suitable spot, began to dig in the ground a cylindrical hole, of a diameter a little larger than the thickness of the body of its prey.

In proportion as it withdrew the gravel and other little materials, it had the precaution to take them in its paws, fly away with them, and scatter them at a distance from the hole, doubtless, that the little pile of earth might not betray the cradle of its children. When the hole was dug, it introduced the caterpillar into it, and I know not how many ingenious devices it employed to conquer the difficulties which it encountered from time to time. At last, when its work was terminated, it went to seek a little stone to stop up and mark the entrance to the hole; but it seems that it attached great importance to this operation, for it tried at least ten or twelve stones, which it rejected before it found a suitable one. Nevertheless, when its choice was determined, it arraigned the soil around the hole in such a manner as to deceive the most practiced eye. It had deposited an egg in the body of a caterpillar, and the larvae which was to come out of it was to be nourished by the corpse.

Here is another species of ichneumon fly, which deposits its eggs in the body of a living caterpillar. The larvae are careful not to attack a vital part until they are large enough to assume the chrysalis state, when they devour it entirely, leaving only its skin. This skin dries up, hardens, and forms a cradle, which shelters them from the temperature of the air until they have reached the period of their last metamorphosis. Can you tell me who has taught anatomy to the larvae of the ichneumon fly?—*Horne Gazette.*

The Churchman (Episcop.) publishes the following circular from the Rt. Rev. the Provisional Bishop of New York:

DIocese of New York.  
I hereby give notice, that on the fourteenth day of October, in the year of our Lord one thousand eight hundred and fifty-three, and in St. John's chapel, in the city of New York, I did depose and degrade the Rev. William F. Walker, a Presbyter of this Diocese, from the Holy Ministry.  
JONATHAN A. WAINWRIGHT,  
October 17, 1853.  
Provisional Bishop.

There is much poetry, and more of truth, in the following:  
God and the doctor, we alike adore;  
Just on the brink of danger, not before;  
The danger passed, both are alike required;  
God is forgotten, and the doctor slighted!

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HERMAN SNOW.

Boston, Sept. 25, 1853.

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